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THE POSITION OF THE SOCIETY: AN APPEAL.

In our last number we called the attention of our Readers to the position of the Society. On the present occasion we lay before them an Address to its friends and patrons and the Christian Public in general. We sincerely hope that this appeal will be promptly and liberally responded to.

To the friends of the American and Foreign Christian Union, and of the Cause of Evangelical religion in papal lands.

DEAR BRETHREN.—The undersigned, officers of the American and Foreign Christian Union, beg leave to call your attention to its position and wants, and request your kind and prompt assistance.

The American and Foreign Christian Union has been in existence five years, and its Board of Directors and Officers are enabled to say that, through the Divine blessing, it has every year been growing in favor with the Churches and enlarging the sphere of its influence and usefulness. The number of its Missionaries at home and abroad, last year, was one hundred and thirty-two, and since the Annual Meeting the measures which the Board have adopted will increase the number to between 140 and 150. At a recent meeting of the Board appropriations were made to the work in France, Piedmont, Belgium, Ireland, Canada, Hayti, and South America to the amount of more than $10,000. And yet these appropriations have scarcely equalled one half the earnest demands which have been addressed to us from the friends of the work in those countries. In all of them there are great and increasing facilities for prosecuting it. With the exception of France, it encounters little or no opposition worthy of mention.

In all those countries the good work is evidently advancing.

New doors are constantly opening. The friends of the Gospel whom God has raised up in them are evidently encouraged. They are doing what they can themselves in the work, but they are still too open and too wanting in resources to carry it on as it should be prosecuted, without aid from abroad. From all those countries the appeal to our Society is very earnest. This is particularly the case in regard to Piedmont, France, Belgium, and Canada. Immediate help is greatly needed. The Board would send without delay at least $5,000 to those countries if they could. This they cannot do unless our friends come up immediately to our help. Indeed twice that sum is imperatively needed at this moment to place the foreign operations of the Society on the footing on which they ought to be.

On the other hand, the Board are compelled from want of ability, to forbear appointments in the Home Field which ought to be made. They are very desirous of having Missionaries in every principal city and town, from Maine to California, and from the Lakes to the Gulf of Mexico, where there is a large papal population; but they are far from having reached that point. Indeed, unless our friends come speedily to our help, the Board will be compelled soon to retrench instead of enlarging its missionary operations in the domestic field.

In addition to all, the Board greatly need to extend their operations in the way of publication. They have issued more than thirty volumes relating to the papal controversy and several excellent tracts, and it is their desire to extend their work greatly in this direction; but it is impossible to do it without effective aid.

An appeal has come to us from Turkey even, for the appointment of Hungarian and other Missionaries to labor among the Hungarians, Walachians, and other nominal Christians, (Roman Catholics and Greeks,) now rendered accessible to the Gospel. One, only one Missionary have the Board felt at liberty, situated as they are, to appoint in that field. And yet how important it is that the Scriptures should be widely circulated in that field, for the first time, and so wonderfully, open to evangelical effort?

In view of all these facts, and others which we cannot state without rendering this appeal too long, the undersigned, in the name and on behalf of the Board, would most respectfully and earnestly ask the kind and prompt aid of the friends of the Society and of the work which it prosecutes. Brethren, your help is greatly needed. Without it the operations of the Society must be injuriously re-

stricted, both at home and abroad. Several thousand dollars are imperatively needed by the Board at this very moment. Be so kind then, as to take this appeal into immediate consideration, and send us the help which you can give, whatever it may be. Direct your communications to Edward Vernon, Esq. the Assistant Treasurer, No. 156 Chambers-street, New-York.

THOMAS DE WITT, *President.*
ANSON G. PHELPS, *Treasurer.*
ROBERT BAIRD, } *Secretaries.*
E. R. FAIRCHILD, }

OUR DANGERS.

A gentleman in this city who is in circumstances which qualify him to judge correctly on this subject, has recently called our attention to a matter of the greatest importance. It is the insidious influence of Rome in some of the female schools of this city, nor is the evil confined to New-York. There is more or less of it to be seen in all our great cities. We will make the case so plain to our friends "that he may run that reads."

It is this: Certain foreigners, chiefly French ladies, who are Roman Catholics, have established female seminaries, in which, as they affirm, the pupils have great advantages for learning the "Accomplishments,"—music, drawing, and especially the French language. They profess to have, and do have, foreign teachers, who speak French and other foreign languages. A great effort is made to create the impression, as false as it is common, that these things can no where be so well learned as at these seminaries,—just as if Protestant French people, Italians, and Germans cannot be found who can teach the French, Italian and German languages, and also music and drawing, as well as Roman Catholics from France, Italy and Germany!

Well, what has been the consequence? Many Protestant families, especially those of the richer and more fashionable classes, have been induced by these professions and representations to send their daughters to schools where the teachers of the "accomplishments," especially the French, are for the most part ladies, who are zealous adherents of the Romish Faith, and often secret, if not open, propagators of its dogmas and rites. They avail themselves of the

favorable opportunities which they have to instil into the uninstructed minds of these youth, the dangerous and deplorable errors of Rome. The poison operates silently but effectively, as subsequent years reveal.

The gentleman, to whom we have referred, informs us that he occasionally looks into the Roman Catholic Church in Eighth-street, (within whose walls the great and good Dr. Mason preached the glorious Gospel when it stood in Murray-street,) in which the Rev. Mr. Forbes, once an Episcopal Minister, is the officiating priest, and recognizes among the auditors not a few ladies who were once pupils in Madam C——'s celebrated school and others of a similar description. Many of these ladies belong to old Protestant Dutch and American families, who were brought under the influence of Rome in the way which we have just described.

Still more and no better: In the schools in question, it has been a common thing for the keepers of them to invite their pupils, whether boarders or day-scholars, of sufficient age, (especially the former,) to their *soirées*, at which they are introduced to young gentlemen,—merchants, merchants, clerks, etc.—from foreign lands, by conversing with whom they may, it is boasted, improve their French, Italian, etc. Well, what has happened? Just what might have been expected, and was intended. Many of these young ladies, of old Protestant American families of wealth, have married foreigners, Roman Catholics for the most part. In this way Rome has gained a foot-hold in several of the influential, fashionable families which are nominally Protestants. These encroachments of Rome are frequently made in families that are not only of a fashionable and worldly character, but also of a class of Protestants who have by a sort of instinct, or from a want of all proper Protestant instruction, a strong *leaning* towards Romanism.

The danger which Protestants run in sending their children, especially their daughters, to Roman Catholic Schools, is strikingly and deplorably illustrated by what has been going on in this city for the last 20 or 30 years. When will they be wise? Roman Catholic Seminaries! we have seen many of such schools, male and female, in various countries, and we have never yet seen one which we would call a first-rate school. They may give more attention to the French language—we speak of those in this country which are intended for the education of the "higher," or, rather, "fashionable" classes; but they fail sadly in the more important branches.

They are superficial establishments in all respects. This is true of the Roman Catholic Colleges in this country, even of those which are in the hands of the Jesuits. They excel in nothing, unless it be in teaching boys to read and talk Latin, and this more in a *parrot-fashion* than any thing else. But we cannot pursue the subject farther at the present. We have only to ask again: When will our Protestants be wise in regard to this subject?

RIGHT FEELINGS TOWARD ROMAN CATHOLICS.

(A communication from the Rev. Alexander W. McLeod.)

"I hate the system of Romanism, but I love the souls of Papists." *Dr. Duff.*

The sentiment, contained in this motto should influence every sound evangelical Protestant, marking, as it does, with just discrimination, the essential difference between the claims which an erroneous system of belief, and the spiritual interests of its deluded adherents, have in our regard.

So wedded are Romanists to all that goes to constitute Popery, so powerful and controlling is the force of their religious education, so inveterate is the hostility to Protestantism, instilled into their minds from infancy, and fostered by the Priesthood throughout the whole period of life, that they are led to construe every expression condemnatory of Romanism as a false and anti-scriptural system of doctrine, into a direct criminination of themselves personally. They seem to be incapable of conceiving the possibility of a Protestant feeling an ardent love for their souls, whilst, at the same time, he holds the papacy in utter abhorrence. Yet, no contradiction is involved in the simultaneous existence of these opposite states of mind—they are in perfect harmony with the principles of Christian Love and Christian Truth. As a general rule, the greater the love for the souls of the votaries of Popery, the stronger the hatred to the Anti-christian system by which they are inthralled and their eternal interests are so fearfully perilled.

Romanists, then, should know, that the very *charity* which constrains the true Protestant to love their souls and to seek their salvation, compels him to detest the religious system which they have been taught to venerate as embodying in itself the only true and Apostolic faith; because it, in a greater degree perhaps than any other scheme of human device, obstructs the attainment of personal salvation from the guilt, the pollution, and the final consequences of sin, and a preparation, through the sole merits of Christ, for the bliss of heaven.

The errors of Popery are fundamental. They come in palpable colli-

sion with the essential verities of divine revelation. To instance, at present, but one particular:—*Popery changes the entire ground of a sinner's justification*, substituting the dogma of justification by human merit for the scriptural doctrine of justification by faith in the sacrifice of Christ. On this all-important point, the teachings of Romanism and of Christianity are extreme opposites. Both cannot be true—one or the other must be necessarily false. To which of these antagonistic systems of instruction the Truth appertains, no man, rightly influenced, can for a moment hesitate to decide. Let God be true, if thereby every man is made a liar. So Apostles believed and wrote, so we believe and write. Were modern Romanists to examine with candor the dogma of their Church on justification, in the unerring light of St. Paul's epistle to the primitive Church at Rome, they would themselves perceive how greatly the Council of Trent, the recognized exponent of Roman Catholicism, has, in its decisions, departed from the "faith once delivered to the saints." To this consideration their attention is seriously invited. Bringing these decisions to the infallible test of truth furnished in the Sacred Scriptures, the result of their own inquiries would justify our hostility to Rome. In love to their own souls, they would unite with consistent Protestants in hating the system of Romanism, as one essentially anti-christian, and, by consequence, one destructive of every well founded hope of eternal life.

The perils encompassing the salvation of papists, whilst adhering to the distinguishing dogmas of their Church, admonish evangelical Protestants of whatever name, of the imperative necessity, *now existing*, for greatly increased efforts to rescue the deceived followers of "The Man of Sin" from the soul-destroying errors of Popery. Past comparative supineness should give place to deep concern for their spiritual good. Zeal and activity should be manifested correspondent to the extreme exigencies of the case. Millions of precious souls are being deluded, by a false religion, to their eternal undoing. Shall no man properly care for those souls? Shall they be permitted by christian men to ripen for destruction, without strenuous efforts to effect deliverance? Shall men of God, men instructed in the divine oracles, men themselves saved through grace, men who love the Saviour and who feel their own obligations to the infinite love of a merciful God, prove indifferent to the spiritual safety of vast multitudes in their midst, groping in the darkness, held in the tyranny, cheated by the delusions of popery?

To your watch-towers, to your sanctuaries for prayer, men of Israel! Let not the blood of those multitudes be found in the skirt of your garments in that day when God, the righteous Judge, shall make inquisition! Let the calls of duty be heard—let the demands of perishing souls meet with a willing, a prompt response! Sustain to the utmost of your ability, The American and Foreign Christian Union, in its benevolent and lofty

aim, "to diffuse and to promote the principles of religious liberty, and a pure Christianity, wherever a corrupted Christianity exists!" Whilst we "hate the system of Romanism," may we practically evince that we "love the souls of Papists."

ALEX. W. M'LEOD.

Baltimore, Md. Sept. 19, 1854.

PETITION DISMISSED.

The petition for a charter from the "St. Bonifacius Benevolent Society of Birmingham, in Pennsylvania," was dismissed and application refused, by the Court, on Saturday last. It appears to be a strictly sectarian society, being composed of Roman Catholics entirely. One of Judge Mc Clure's principal reasons for refusing the application is contained in the following from the constitution of the society: "If any member revolts against his spiritual superiors; if it calumniates or slanders them; if it injures their honor or rank, said member shall be disposed of as in section third" of article sixteenth, which provides for his expulsion or fine, according to the number of times he may have been guilty of offence.

THE IMMACULATE CONCEPTION OF THE VIRGIN MARY.

At length this great question is to be authoritatively settled! Our readers may remember that in the number of this Magazine for August, 1852, (vol. iii.) we stated that his Holiness, Pius IX. had found leisure whilst at Gaeta to address a letter to all the bishops of the Roman Catholic Church, asking their opinions, not so much whether the doctrine of the Immaculate Conception of the Virgin Mary is true, as whether the time had not come for its authoritative declaration,—as a dogma to be received by all the faithful. The very proposition was hailed with delight by the journals of Rome, in all parts of the world, including the *Freeman's Journal* and all others in these United States. Great are the benefits, it was asserted, which are to flow from it! One of which is the utter confounding of Protestantism and the destruction of all its sects in the Holy Apostolic and Catholic Church. Well, the great event is drawing near. The Pope has issued a *bull*, calling for a sort of "Lateran Council" of bishops at Rome, *ex professo*, to make that solemn declaration, but more probably to concert measures for upholding the tottering edifice of Romanism,—especially to arrest the progress of

Protestantism. A Jubilee is proclaimed in *form* and reality, though not in *name*. A Jubilee was proclaimed, we believe, in 1851. There ought not to be another till the year 1876. But his Holiness gets over the difficulty by having one in *form* but not in *name*. But to the precious bull in question. Here it is—sufficiently *dolorous* and even *lachrymore*, in the beginning, as usual. His Holiness has good reason to be sad!

AN "INDULGENCE" TO ALL GOOD CATHOLICS.

Protestant Maladies, Fearful Earthquakes, and Other Direful Calamities to be Cured, Stopped and Prevented by the Performances of the Faithful.

The following is rendered from the authorized version published in the French Catholic paper, *l'Ami de la Religion*, which is of itself a translation from the original Latin in which the document was written:

To Our Venerable Brethren the Patriarchs, Primates, Archbishops, Bishops, and Other Ordinaries in Grace and Communion with the Holy Apostolic See:

PIUS IX, POPE:—

Venerable brethren, health and apostolic benediction! In glancing with the solicitude and the sentiments of our apostolic charity over the whole Catholic world, we can hardly express, venerable brethren, with what profound sorrow we are penetrated when we see Christian and civilized society troubled on all sides in a lamentable manner, tormented, and as it were oppressed, by the saddest calamities. You are not ignorant of the fact that Christian nations are at this moment afflicted and disorganized by civil wars, by intestine feuds, by Protestant maladies, by fearful earthquakes, and by other direful calamities. But what is most to be deplored is, that among so many misfortunes and dire catastrophes to be bewailed, the children of darkness, who in their generation are wiser than the children of light, endeavor more and more, by every kind of devilish artifice, by machinations and conspiracies, to pursue a bitter war against the Catholic Church and its salutary doctrine; to overthrow and to ruin all legitimate authority; to pervert and corrupt everywhere the minds and the hearts of men; to propagate in all places the deadly poison of indifferentism and incredulity; to confound all laws divine and human; to create and foster quarrels, discord, revolts and impious revolutions, stopping at no crime or evil doing, and not shrinking from any attempt to annihilate—if it were possible—our holy religion, and even to destroy utterly all human society.

Therefore it is, that in the midst of conjunctures so critical we—recollecting that by the special mercy of God we possess the resource of prayer to obtain all the benefits which we require, and to evade all the evils which we dread—have not ceased to raise our eyes towards the high and holy

mountains whence we expect all help to come. And we have not, in the humility of our heart, wearied in invoking and in supplicating the God rich in mercy, by constant and fervent prayers, that He may deign to make war disappear from one end of the earth to the other; that after having appeased the dissensions existing among Christian princes, He may restore to their people peace, concord and tranquillity; that He may inspire these princes themselves with an increasing zeal, more and more devoted to the defence and propagation of the faith and of the Catholic doctrine, which are the chief source of the happiness of nations; in fine, that He may deliver both the sovereigns and the nations from all the scourges that afflict them, and that He may cause them to rejoice by bestowing on them all true prosperity; that He may give to the erring the gift of His heavenly grace to bring them back from the way of perdition to the path of truth and of justice, and to convert them sincerely to their God. Already in our well-beloved city, we have prescribed prayers to implore divine mercy; nevertheless, according to the example of our illustrious predecessors, we have also resolved to have recourse to your prayers and to those of the Church.

It is for that purpose, venerable brethren, that we address to you these letters, to demand earnestly of your eminent and approved piety, that you with all possible zeal and care exhort the faithful confided to your charge, through the motives already expressed, to lay down by a sincere penitence the burden of their transgressions, and to endeavor, by supplications, by fastings, by alms, and by other works of piety, to appease the wrath of God, whom the crimes of men have incensed.

Show to the faithful, as your fervent piety and wisdom will inspire you, how abundant are the mercies of God for all those who call upon Him —what power there is in prayer if we close up all access against the enemy of our safety, and draw near to the Lord. "Prayer"—to borrow the language of St. John Chrysostom—"is the source, is the root, is the mother of countless blessings; the power of prayer extinguishes the flames, curbs the fury of lions, suspends wars, appeases combats, calms the tempests, puts the demons to flight, opens the gates of Heaven, breaks the bonds of death, cures diseases, drives away misfortunes, strengthens tottering cities; the scourges of Heaven and the attacks of men; there are no evils which prayer does not dissipate."

We earnestly desire, venerable brethren, that while we shall be addressing fervent prayers to the Father of Mercies for the causes announced above, you do not cease, according to the wish of our encyclical letters of 2nd of February, 1849, dated from Gaeta, to implore, in concert with all the faithful, by supplications and vows more ardent than ever, the bounty of the same Father, that He may deign to enlighten our souls with the light of His Holy Spirit, and that we may thus the sooner come to a decision on

the question of the conception of the very Holy Mother of God, the immaculate Virgin Mary, which may be to the glory of God and of that same virgin, our well-beloved mother.

To induce the faithful confided to your care to carry to these prayers a more ardent fervor, and that they may derive more bountiful advantages therefrom, we have been pleased to open the heavenly treasures—the dispensation of which has been confided to us by the Most High—and to dispense them abroad. Therefore, relying on the mercy of the all-powerful God, and on the authority of His holy apostles Peter and Paul, and in virtue of that power of binding and loosing which the Lord has given to us, notwithstanding our unworthiness, we by these presents, grant to all and each of the faithful of your diocese, of both sexes, who within a space of six months, to be fixed by each of you in advance, and to commence from the day to be determined on by each, shall have humbly examined their transgressions, shall have confessed them with a sincere detestation, and purified by sacramental absolution, shall have respectfully received the sacrament of the Eucharist, and devoutly visited three churches designated by you, or one of them at three different times, praying with devotion for some time according to our method for the exaltation and prosperity of our holy mother the Church, and of the Apostolic See—for the extirpation of heresies—for peace and accord among Christian princes—for the peace and unity of every Christian people, and who besides, in the same interval, shall have fasted once and given alms to the poor, as their piety dictates, an indulgence in form of a jubilee, which they may apply in manner of privilege (suffrage) to the souls in purgatory.

Desirous of facilitating the gain of this indulgence to nuns (*religieuses*) and others living in perpetual seclusion, as well as to those who are detained in prison, or whom corporal infirmity or other impediment may prevent fulfilling all the works of piety mentioned above, we accord to the confessors the power of commuting those works to other works of piety, or of proroguing in their favor the jubilee for a short time; we also accord to them the faculty of dispensing with the communion of children who have not yet been admitted to the first communion. Therefore, we empower you, on this occasion only, and during the space of three months, to grant to the confessors of our dioceses all the powers conceded by us in the jubilee, made known by our encyclical letter of 21st November, 1851—letters addressed to you, printed, and beginning with these words, "In virtue of our other;" always, however, making the same exceptions as we made in those letters. Besides, we grant you permission to accord to the faithful of your dioceses, as well laymen as secular and regular ecclesiastics, of whatever institution, even though it may not have any special designation, the right to choose as confessor on this occasion whatever priest they

wish, whether secular or regular, among the approved clergy, and to accord the same right to nuns, even to those who are exempt from the jurisdiction of the bishop, and to the other women who lead a conventual life. To work, therefore, venerable brethren! you, who are called to participate in our solicitude, and who have been constituted the guardians of the walls of Jerusalem. Cease not to pray with us day and night, to join to your constant thanksgivings, with humility and earnestness, your cries and your supplications towards the Lord our God—to implore his divine mercy, that his propitious hand may turn away the scourges brought upon us by our transgressions, and that in perfect clemency it may scatter over all the richness of his bounty. We doubt not that you will be earnest in responding in the most perfect manner to the desires and to the requests which we have just expressed to you. We are fully persuaded, also, that above all, the ecclesiastics, the monks, and the women consecrated to God, as well as all the laical faithful, who, in leading a pious life, walk worthily in the way of their vocation, shall uninterruptedly, and with the most ardent zeal, address their supplicant prayers to God. And that our prayers may find a more easy access to God, forget not, venerable brethren, to invoke the suffrages of those who have already won the crown and the palm of victory; and above all, let our prayers be perseveringly addresssd to Mary, Mother of God, the virgin immaculate: to her whose intercession is the most favorable and the most powerful before God, to her who is the mother of grace and mercy; let us also demand the protection of the holy apostles Peter and Paul, and of all the saints who reign with Jesus Christ in the heavens. On the other hand, let nothing be nearer to your heart, and consider nothing as more important than the employment of all the efforts of your zeal in continually exhorting the faithful committed to your cares, in giving them your warnings and your encouragements, that they may be daily more and more established in firmness and strength, in the profession of the Catholic Church, that they may with the most anxious care avoid the snares, the ambuscades, and the frauds of men who seek to ruin them; and that they may endeavor to march with an increasing joy in the path of God's commandments, zealously abstaining from crime, which is the source of all the evils that afflict humanity. Therefore, leave nothing undone to stimulate as much as possible the zeal of the curates in particular, that they, performing carefully and religiously the duty of their charge, may not cease to inculcate, in the minds of the Christians confided to them, according to their capacity, the holy lessons and prescriptions of our divine faith, of perfecting them therein, of nourishing them carefully by the administration of the sacraments, and of exhorting all the world to embrace the healthful doctrine.

In conclusion, as a pledge of all heavenly gifts, and as an evidence of the very ardent charity that we have for you, receive the Apostolic bene-

diction, which we give you from the bottom of our heart, and with love to you, venerable brethren, to all the clergy, and laical faithful confided to your guardianship.

Given at St. Peter's, at Rome, Aug. 1, 1854, the ninth year of our Pontificate. PIUS IX, POPE.

SHALL THE BIBLE BE IN THE PUBLIC SCHOOLS?

This is a great question, and so important that we give up several pages of this number of our Magazine to a portion of the able speech made by Richard H. Dana Jun. Esq. at a suit-at-law which occurred recently in the State of Maine. In a letter which we have received from Mr. Dana he expresses his confidence that the decision of the case will be, if it has not been already made, in accordance with the principles of his argument. The following statement taken from the *New-York Observer*, gives a clear historical view of the case.

Lawrence Donahoe is a citizen of Ellsworth, Me. has paid his taxes, and is entitled to send his children to the public school. Bridget, his daughter, is of a proper age to attend a school, and there is no objection to her right to attend, except it be derived from the facts hereafter stated. The common English Bible has always been read in the public schools of Maine, and was designated by the School Committee to be read in the school which the plaintiff attended. The plaintiff's parents are Roman Catholics, and by the authorities of the Roman Catholic Church the reading of this translation of the Bible is considered a sin, and is prohibited to all Catholics. The parents of the plaintiff, with other Roman Catholics, refused to permit their children to read this Bible, but offered to permit them to read the Douay (Roman Catholic) translation. The School Committee required conformity to a uniform rule, and the plaintiff refused compliance. She was, after due notice, refused permission to attend the school until she would conform to the rule, and her father has since provided instruction for her at his own expense. If, on these facts, the actions could be maintained, there was to be a trial before a jury, and if not, judgment was to go against the plaintiffs. These actions were special actions upon the case for damages, one by the daughter, through her father as her *prochain ami*, and the other by the father in his own right, counting upon the pecuniary loss to himself in the payment of his taxes, for which he received no equivalent, and in the expenses of providing tuition for his child. The cases were argued together on the same report of facts, and by the same counsel.

PLAINTIFFS' POINTS.

James S. Rowe, Esq. of Bangor, opened the cases for the plaintiffs. The points upon which he relied were the following:

I. The act of the defendants was unconstitutional, whether justified by statute or not, because by the constitution of Maine the schools are required to be "public schools," open to all who entitle themselves by residence and tax-paying, and who do not come under certain prescribed disabilities. By requiring a test, which all persons of a certain religious denomination are unable to comply with, the schools are no longer public, but exclusive and sectarian.

II. The act of the defendants is in violation of the clause in the constitution which provides that

"No one shall be hurt, molested, or restrained in his person, liberty, or estate, for his religious professions or sentiments."

III. This suit may be maintained in law. Although there is no precise precedent in the books of a suit against a school committee for dismissing a child, yet it may be maintained on the analogy of suits against selectmen for refusing to receive the vote of a qualified voter. (Lincoln agt. Hapgood, 11. Mass. 350.) Where an important civil right is invaded, the party injured should be allowed to establish his right by a suit at law, and no other form of action is more appropriate than an action on the case.

ARGUMENT OF MR. DANA.

The case of the defendants was argued by R. H. Dana, Jun. of Boston. The full report of his speech would occupy more of our space than we can afford, but a few passages will be read with great interest and instruction. After showing from the statutes of the State that the School Committee were to exercise their discretion in the selection of school books, Mr. Dana proceeds:

Continuing the use of the English Bible as a text book in the public schools, is a reasonable exercise of discretion.

It has been used in the public schools of Maine since she has been a State, and while a part of Massachusetts, from the beginning. It is not required as an act of religious worship, nor is there any allegation or pretence that doctrinal passages have been selected, or that it has in any way been used as a means of conveying instructions or impressions favorable to the peculiar tenets of any sect or denomination of Christians, and unfavorable to those of others, or that the passages in which the two translations differ have ever been read in school. The objection is to the use of the book at all. The Bible is a collection of books, sixty-six in number, the work of different writers, on various subjects, and written at very remote periods of time, first called the Bible, the book, by St. John Chrysostom, at Constan-

tinople, in the fifth century. In this collection there are portions historical, portions purely narrative, portions poetical and imaginative, portions conveying by precept and parable moral lessons. As to all these portions, there is no contest on the point of translation. Indeed, there are only some half dozen places in the whole collection in which the Douay Bible makes a dogmatic and doctrinal issue with the common English Bible. And, forsooth, this entire book, the noblest monument of style, of thought, of beauty, of sublimity, of moral teaching, of pathetic narrative; the richest treasury of household words, of familiar phrases, of popular illustrations and associations, that any language has ever possessed, is not to be read in schools, because the parents differ in opinion as to the translation of *Metanoesate*. The contested passages have never been, so far as appears, read in the school, but the entire book, the whole sixty-six books, narrative, parable, history, moral law, psalms and spiritual songs, prophecy, all are to be banished, because somewhere, in some epistle, in a place never read in school, "repent" is not rendered "do penance!" Need I ask your Honors if our act is unreasonable? Is not the objection far more unreasonable?

What can these defendants do? They are obliged by law, they have no option, to see to it that the principles of morality and all the virtues shall be taught in the schools. They are to "take diligent care and exert their best endeavors" that these principles be impressed on the minds of the children and youth. The public school system was intended to provide, as Chief Justice Shaw said, in *Sherman* agt. *Charlestown*, a "system of moral training as well as seminaries of learning." How can principles of morality be taught except on the basis of religion? A system of morality not founded on religion is not morality, but only an enlightened self-interest. Whately says that the maxim, "honesty is the best policy," is a true maxim, but he that acts upon that maxim only, is not an honest man. So it is with what is called morality, divorced from religion.

But our opponents may say that they do not object to the Bible, but to the translation. We cannot read the original in the schools. This is the common English Bible, which has always been used. It is not a "*Protestant* Bible." Great portions of the translation were made by men in the bosom of the General Church, before the Reformation, by Wickliffe, Tyndale, Coverdale, and Matthew. Testimony as to its accuracy has been borne by learned men of the Roman Church. Leddes calls it "of all versions the most excellent for accuracy, fidelity, and the strictest attention to the letter of the text;" and Selden calls it "the best version in the world." As a well of pure English undefiled, as a fountain of pure idiomatic English, it has not its equal in the world. It was fortunately—may we not, without presumption, say providentially?—translated at a time when the English language was in its purest state. It has done more to *anchor* the

English language in the state in which it then was, than all other books together. The fact that so many millions of each succeeding generation, in all parts of the world where the English language is used, read the same great lessons in the same words, not only keeps the language anchored where it was in its best state, but it preserves its universality, and frees it from all material provincialisms and *patois*, so that the same words, phrases and idioms are used in London, New-York, San Francisco, Australia, China and India. To preserve this unity and steadfastness, the Book of Common Prayer has done much, Shakspeare, Milton, and Bunyan have done much, but the English Bible has done ten-fold more than they all.

From the common English Bible, too, we derive our household words, our phrases and illustrations, the familiar speech of the people. Our associations are with its narratives, its parables, its histories and its biographies. If a man knew the Bible in its original Greek and Hebrew by heart, and did not know the common English version, he would be ignorant of the speech of the people. In sermons, in public speeches, from the pulpit, the bar and the platform, would come allusions, references, quotations —that exquisite electrifying by conductors, by which the heart of a whole people is touched by a word, a phrase, in itself nothing, but everything in its power of conducting—and all this would be to him an unknown world. No greater wrong, intellectually, could be inflicted on the children of a school, aye, even on Roman Catholic children, than to bring them up in ignorance of the English Bible. As well might a master instruct his pupil in Latin, and send him to spend his days among scholars, and keep him in ignorance of the words of Virgil and Horace, and Cicero and Terence and Tacitus. As a preparation for life, an acquaintance with the common English Bible is indispensable.

The Douay Bible, on the other hand, was translated on the continent, by men of English origin, it is true, but who, banished from England by the Protestant persecutions, were not Englishmen in speech, in literature, in association or in habit. The English ecclesiastics of the Roman Church, even to this day, in style and speech, as in habit and feeling, are un-English. Their literature, their training, their associations, are continental. Much more so was it then when England was closed against them. Their translation suffered accordingly. Where it does not agree with the common Bible it is comparatively a piece of awkward, unidiomatic English. Even where its style may have been as good originally, the language has settled upon our basis, and not upon theirs. Even among Romanists themselves; it does not furnish the household words, the popular phrases, the illustration and associations known to the people and cherished by orators and scholars.

Throwing dogmatic theology out of the question, can any one doubt that the real question here is not whether each child shall choose its version, but

whether the Bible shall be read at all? There are various translations. The Romanist thinks *metanoia* wrongly translated, the Unitarian thinks there are mistranslations and interpolations favoring the doctrine of the Trinity, the Baptist thinks that *Baptizo* should be translated "immerse," and all of these have their translations. But all have heretofore agreed that the common English Bible should be read in the schools. If one is to insist on his version, another will on his. Confusion and scandal will be introduced, and few school committees or teachers will trouble themselves to enforce such a motely system as that. Besides, if there is a conscience against reading a dangerous book, will there not be equally a conscience against hearing it read? But if there is a conscience in the Papists against hearing *metanoia* called "repent," will there not be a conscience in the Protestant against hearing it called "do penance?" No, may it please your honors, until a uniform translation can be agreed upon, carefully avoiding controverted passages, as we have done, the Bible will not be read in the schools at all. And I feel that I am pleading here, to-day, for the Bible in the schools, and not on any question of option or device in translations. If the Bible is not read, where so well can the principles of morality and all the virtues be taught? "How infinitely superior," says Maurice, "is a gospel of facts to a gospel of notions!" How infinitely superior to abstract ethics are the teachings of the narratives and parables of the Bible? What has ever taken such hold on the human heart, and so influenced human action? The story of Jacob and Esau, the unequalled narrative of Joseph and his brethren, Abraham and Isaac, the pathetic and romantic story of Saul, the death of Absalom, Naamanthe Syrian, the "old prophet," the wild, dramatic, poetical histories of Elijah and Elisha, the captivities of the Jews, the episode of Ruth, unsurpassed for simple beauty and pathos; and time would fail me to tell of Daniel, Isaiah, Samuel, Eli, and the glorious company of the apostles, the goodly fellowship of the prophets, and the noble army of martyrs. Where can a lesson of fraternity and equality be struck so deeply into the heart of a child as by the parable of Lazarus and Dives? How can the true nature and distinctions of charity be better expounded than by the parables of the widow who cast her mite into the treasury, and the woman with the alabaster box of precious ointment? Can the prodigal son, the unjust steward, the lost sheep ever be forgotten? Has not the narrative of the humble birth, the painful life, the ignominious death of our Lord, wrought an effect on the world greater than any and all lives ever wrought before? even on those who doubt the miracles, and do not believe in the mystery of the Holy Incarnation, and the Glorious Resurrection and Ascension!

Remember, too, we beseech you, that it is at the school alone that many of these children can read or hear these noble teachings. If the book is closed to them there, it is open to them nowhere else.

Nor would I omit to refer to the reading of the Bible as a part of the education of the fancy and imagination. Whatever slight may be thrown upon these faculties by men calling themselves practical men, they are powerful agents in the human system, which no man can neglect or abuse with impunity. Pre-occupy, pre-occupy the minds of the young with the tender, the beautiful, the rhythmical, and magnificent, the sublime, which God in his bounty, his wisdom too, has poured out so profusely into the minds of his evangelists and prophets! Nowhere can be found such varieties of the beautiful and sublime, the magnificent and simple, the tender and terrific. And all this is brought to our doors and offered to our daily eye. If the mind of the youth, girl and boy, is not pre-occupied by what is moral, virtuous and religious, the world is ready to attack the fancy and imagination with all the splendor and seductions of sense and sin. Their minds will have the food for imagination and fancy, and if they are not led to the Psalms, and Isaiah, and Job, and the Apocalypse, and the narratives and parables, they will find it in Shelley, Byron, Rousseau and George Sand, and the feebler and more debased novels of the modern press of France.

Following then the guidance of the statute, and acting in good faith, with no sectarian object alleged or offered to be proved against us, we trust we have made no unreasonable use of authority in declining to remit the requirement of reading the common Bible.

It only remains, then, for me to consider the constitutional objections urged by my learned friend, the counsel for the plaintiffs.

The constitution of Maine (art. 4, sec. 1) gives the Legislature power to

"Make and establish all reasonable laws and regulations for the defence and benefit of the people of this state, and not repugnant to this constitution or to that of the United States."

And in art. 8 it is made the duty of the Legislature to provide for the general diffusion of education by means of public schools in the several towns. The power to regulate these schools, to determine what studies shall be pursued or what books read, and to maintain the discipline of schools, and to preserve the moral and physical health of the children from infection, and to secure the usefulness and peace of the schools, so as to conduce to the greatest good of the greatest number—this power must exist and be lodged somewhere. It is placed primarily with the teachers, subject to the final judgment of the school committee, who are annually elected by the people. If the power to dismiss, suspend, or refuse children, were not expressly given, it would exist by law, from the necessity of the case (*Sherman* agt. *Charlestown*, 8 Cush. 161, and *Spear* agt. *Cummings*, 22 Pick. 228.)

It is said that the schools are public, and that all resident tax-payers

have a vested right in them. But this is not an absolute personal right, but a common right, and to be enjoyed as public common rights must be enjoyed, subject to restrictions and conditions made for the good of all, and to the maxim *sic utere tuo ut alienum non lædas.* (*Sherman* agt. *Charlestown*, supra.)

It will hardly be urged that this is an establishing by law of "a subordination or preference of one sort or denomination to another." The law makes no such preference. It is based on the principle of majorities. The majority of each town elect the committee, and thus select the books. If the Roman Catholics can elect a school committee who will introduce the Douay Bible, they have a right to do so, and if they should introduce it in good faith, and use it to no sectarian purpose, they would be justified in doing so. But this question does not touch sects and denominations at all. There is no allegation that we have intended or attempted to use the book to any sectarian purpose, or even for any teaching of dogmatic theology whatever.

The only constitutional objection worthy of attention is that which arises from this clause in the constitution:

"No one shall be hurt, molested, or restrained in his person, liberty, or estate for . . . his religious professions or sentiments, provided he does not disturb the public peace, or obstruct others in their religious worship."

It would seem to be sufficient to say that nothing developed in this case amounts to the evil intended to be guarded against by this clause of the constitution. It was intended to guard against religious persecution directed against the person or property. Whatever the plaintiffs may have suffered has been indirect or incidental, of which their religious opinions may have been the occasion, but which was not the direct effect of the statute, nor any part of its object or *intuitus*. (*Thurston* agt. *Whitney*, 2 Cush. 104.) And if the father cannot, as we have argued, maintain an action in his own right, there is no affecting of the "estate" of any one, as the child pays no taxes.

But let us take the case at its worst. Suppose that both actions are maintained, and that the plaintiffs, one or both, have been "hurt, molested or restrained in their persons, liberty or estate," by our act; still we say that the power we exercise is not, for that reason, unconstitutional. The question which is presented here is one which opens some of the finest reasonings and nicest analogies of our constitutional law. In our constitution various securities are provided, powers conferred, and limitations placed. In the practical operation of these provisions conflicts occur. Not conflicts between rights and no rights, constitution and statute, but between portions of the constitution, and between one right and another. In these con-

flicts some adjustments and compromises must be made. Several such have been established by judicial decisions, the necessity of which will be acquiesced in by all reasonable men.

* * * * * *

The Sunday laws are constitutional, although all Jews, by reason of their "religious professions," thereby lose one-sixth of all their working life, and "are hurt and restrained in their liberty and estate," and are put to an inequality with Christians, and a "preferance" is thus indirectly given to one denomination over another. The legislature has the right, under its general power of providing for the public good, to establish one day in seven as a day of rest from all labor, for the good of man and beast, and to make this day uniform, without option, although the religious belief of an entire denomination fixes the Sabbath on a different day of the week, and requires them to observe it and to labor on the other six days. The complaint of the Jew that he is allowed no opinion as to his Sabbath, might be presented with quite as much force as that of the plaintiff, that she is allowed no choice of her translation. The answer of the Legislature is the same to each: that in exercising a necessary power for the public good, neither the interest nor direct effect of which is to persecute or punish, or restrain, or hurt any one for his religious opinions or belief, if his religious belief, indirectly, is the occasion of his suffering some loss, if the stone is not thrown upon him, but is set for another and a lawful purpose and he falls upon it, the law is still valid, and what he may suffer is *damnum absque injuria.* * * *

From all these cases I draw, please your Honors, a rule which I will venture to put into the following form, as my fifth point:

Where a power is constitutional, and its exercise is necessary, and it is exercised within reasonable limits, and the purpose and direct effect are constitutional and proper, it is not rendered unconstitutional by the mere fact that it incidentally and inevitably operates to impair or restrain a particular right.

Or to bring it to the case under consideration. If in regulating the public schools of Maine, under legislative authority, within reasonable limits, an act is done in good faith with no other *intuitus* and direct effect, it is not rendered unconstitutional by the mere fact that it so operates that the religious opinions of an individual prevents his taking the benefit of the school.

But your honors will permit us to repeat that, in our opinion, the plaintiffs have not been in any manner "hurt, molested or restrained" in their "persons, liberty or estate," within the meaning of the constitution; and that I hope all the reasoning on the conflict of right, with which I have occupied the court, will be found unnecessary.

MORE PERSECUTION IN TUSCANY.

We give a full account of a recent trial which has taken place in Tuscany. It will be seen that the spirit which led to the persecution of the Madiai still reigns in the heart of the Tuscan Government. Albeit, there seems to be a little relaxation. The sentences in the present case are not so severe as in that of the Madiai. We give this document from the pages of *La Luce*, a new religious journal published at Turin, Italy.

"Royal Court of Florence, (Criminal Deciding Chamber.) Sittings of the 11th and 12th of July 1854, under the presidency of the Vice-President Cav. V. del Greco, King's Attorney F. Trecie, Counsel for the defence E. Marchionni. Case of Baldi and Manzuoli. Impiety by means of proselytism.

ACCUSATION.

The Royal Procurator General to the Royal Court sitting in Florence

Exposeth

That a decree of this Court, offered by the Chamber of Accusation on the 24th of March past, and communicated to the office on the 30th of the same month, has ordered the placing in state of accusation, and the summoning to the Criminal Deciding Court, of

Peter, son of Louis *Baldi*, born and residing at Sesto, 34 years old, married, without children, mason, alias "Manasse," and of

Michael, son of Joseph *Manzuoli*, born and residing in Sesto, 31 years old, married, without children, barber and shoemaker, accused of impiety by means of proselytism.

In execution of this Decree the exposer declares that from the papers of the examination there appears as follows:

The accused, Peter Baldi and Michael Manzuoli, intimate friends of each other, and accustomed to break forth in sacrilegious blasphemies against the Divinity, expressed without any reserve principles contrary to the religion of the State, with very great scandal of the people of the village of Sesto. In the house of Manzuoli there commenced to come together at the end of November 1852, various persons, among whom was the other accused, Baldi. In these cautious assemblies, which they continued about a year, both of the accused erected a seat of impiety, reading a book generally judged anti-catholic. Not only in the indicated place, but also elsewhere, they manifested and tried to insinuate to others their impious doctrines.

Baldi used to invite some persons to attend at the reading of the Bible, of which, making himself the interpreter, he declared that faith in Jesus

Christ, confession, mass were prejudices; that the assistance of priests to the dying was false, as also prayers for the dead, since after the death of the body the soul was immediately judged. The rumor arose and was continually maintained at Sesto, that he on some feast days led a crowd behind him to the adjacent country, to which he explained in his way the Bible, and distributed fragments of bread, forsooth in imitation of the most august of the sacraments.

The other accused, Michael Manzuoli, tried on his part to distribute the Bible of Diodati, of which he said he had many copies; offered to make himself its interpreter, and turned into derision mass, prayers for the dead, and the priesthood.

Therefore,

Peter Baldi and Michael Manzuoli, as above described, are accused of impiety committed by means of proselytism in the place, time, and manner indicated above.

A crime provided for and punished by article 60 of the law of Nov. 30, 1786, and art. 137 § 2 of the Penal Code.

From the office of the Royal Procurator General, April 8, 1854.

FERDINANDO LAMI.

In pursuance of this act of accusation the criminal trial took place against the accused *Baldi* and *Manzuoli*, held by the order of the president with closed doors.

We know that after the results of the debate, after opportune advances as to the facts and the law, they abandoned the accusation as far as Michael Manzuoli was concerned, and demanded that Peter Baldi should be condemned of the sole charge of *impiety*, to six months imprisonment, and that both should afterwards be placed under the surveillance of the police, and condemned to the costs.

We know also that on the bench of the defence sat the advocate Emilio Marchionni, who in behalf of the accused sustained these propositions:

That the right of exhibiting moderately and with dignity one's own religious opinions, whatever they may be, and of examining those of others, is a necessary consequence of the right of religious liberty; as since no law in Tuscany binds this liberty, neither must the said right of moderate manifestation, and criticising with dignity, be held to be bound;

That the acts of which Peter Baldi and Michael Manzuoli are accused, being admitted, for the moment, to be such as they are represented in the act of accusation, being reducible to manifestation of their own opinions, and remarks on the opinions of others, were not punishable, either by the ancient laws by which the dispute ought to be solved, or by the new Penal Code;

That, as far as regards the ancient law and jurisprudence, since in the

said acts publicity, proper or less proper, its inapplicability appears evident;

That, as to the art. 137 of the Penal Code, the § 1st of that article refering to a *public attack*, it could not be applied, for the same reasons which excluded the applicability of the ancient law;

That, since also *private instruction* could not be alledged, the applicability of §. 2d of the said article was excluded;

That, to alledge of *instruction*, both *power* and *action* must concur, that the grade of education of the accused excluded the power; that vague and accidental propositions were not *lessons*, and in the next place disciples were wanting;

That, if instruction could have been alledged, it did not constitute a *desire to propagate impious doctrines*, since no means of propagation worthy of being so called appeared to have been put into practice; nor a desire to separate from the Catholic Church those who belonged to it, since there were no proselytes, and it was not known whether the few who attended the alledged meetings, and were unknown, were always in the bosom of the Catholic Communion;

That *seduction* could not be alledged, in as much as all the testimonies had declared with one voice that they had not even been solicited, not to say seduced;

Finally, the defence maintained that even if, by supposition, the acts mentioned in the bill of indictment had been made to appear punishable, yet a satisfactory proof of them had not remained.

At the sitting of the 12th inst. the Court pronounced the following

SENTENCE

In the case of the Tribunal of Florence

against

Peter Baldi, &c. and Michael Manzuoli, &c.

Having examined, &c.

Finds in point of fact, as the result of the public discussion,

That the two accused, Peter Baldi and Michael Manzuoli, bound to each other by intimate friendship during the past year, 1853, came to be designated by public opinion as devoted to the propagation, at Sesto, of opinions and principles contrary to our most holy religion, to the great scandal of that village;

That Baldi was heard, on the day of the Assumption, to read in the garden of Peter Barsi a book containing Psalms, which he himself said to be the Holy Bible, that translated into Italian by Diodati, mingling with such reading impious propositions concerning the most holy Trinity; admitting only the existence of the Eternal Father, (*false*) refusing the worship of the most holy Crucifix and of the Saints, and the necessity of the administration of the most holy sacraments to the sick;

That said Baldi did not abstain, from time to time, to report some of those principles also in his familiar discourses with some witnesses, and was a number of times seen with that same book, which he boasted of understanding well, and of explaining to whoever was willing to listen to him;

That, on a feast-day in the month of May, in the afternoon, he said to several persons standing around him in the public street near his house, that the soul receives no benefit from *prayers*, because as soon as it was severed from the body it was immediately judged;

That Michael Manzuoli on his part about the middle of the month of August of the past year, invited an acquaintance to buy a Bible translated by Diodati, of which he said he possessed two or three copies to distribute in accordance with the commission he had received from a friend at Florence;

That he held, especially in the afternoon of feast-days, meetings not strange to Baldi, in his own kitchen, where he, Manzuoli, sometimes was heard to read, although not unfrequently they played cards there, hastening to shut the window shutters towards the adjoining garden as soon as any one appeared in it; in which meetings it was the common belief that he explained and interpreted the Bible in his way, and showed himself ready to read and explain it to whoever asked him;

That the said Manzuoli often announced that it was not necessary to attend holy mass; and when others were speaking in a shop of a person having spent a sum of money for prayers offered for the soul of one of his relatives who had died, he remarked, "per me si dovrebbero fare i calli alle mani;"

That Manzuoli had the custom of insulting God, the Virgin, and the priesthood with vile words, and not free from prejudice also towards politics; had in his house among his papers, on the 17th of November last, a secret printed proclamation to the Italians, for the purpose of causing to cease the discords between the Republicans and the Constitutionalists, and containing passages not very reverent; not so much to the spiritual as the political authority of the papacy;

That denying both of them the acts of which they were accused, Baldi would only declare to the court that he had had in his hands only the 7th volume of translation of the Bible by Monsignor Martini, which he compared with a book of Compagnia, and Manzuoli conceded only that he had not been too desirous of fulfilling the precept of attending holy mass on feast-days, whenever the occupation of his shop left him the time;

And, finally, that they have been in prison, Baldi from November 18, and Manzuoli from December 12, 1853.

The questions having been proposed, &c.

Whereas, if from the preceeding exposition of facts it does not appear sufficiently clear that the two accused have made and formed proselytes to

the anti-Catholic principles which they sought to insinuate, and from which on the contrary some shrank so as not to re-appear at their readings, that it does not appear that they had a sufficient number of hearers to induce publicity; and so the extreme of impiety alleged in the bill of indictment is not applicable, yet the title of impiety, it cannot be dissembled, is constituted by the repeated announcement of heretical propositions and doctrines, contrary the doctrine of our holy Roman Catholic Church, which is the religion of the State,

Declares that it is evident that the two accused, Peter, son of Louis Baldi, called di Manasse; and Michael, son of Manzuoli are culpable, not of impiety by proselyting, but of impiety by the repeated expression of heretical propositions with very bad example, and with scandal committed under the above mentioned circumstances of place, time and manner.

And whereas bringing under the influence of the judicial observations, interpreting the article 60 of the law of November 30, 1786, in vigor at the day of the offence, &c.

Condemns the named Peter son of Louis Baldi, surnamed Manasse, and Michael son of Joseph Manzuoli, to the punishment of imprisonment for ten months, to be computed as to Baldi from February 18th, and as to Manzuoli from March 12th, and conjointly to the expenses of the trial and judgment, fined at 32 lire.

Judged thus and pronounced on the day, month and year as above, by Messrs. V. Del Greco, Vice-President, by the Counsellors Z. Pasqui, G. Gilles, R. Cocchi, G. Porrini and G. Valeri.—Sandrelli Coad.

This precious document is worthy of preservation as containing a specimen of a Tuscan trial-at-law, as well as of Tuscan justice.

The Home Field.

We have received many interesting reports from our Missionaries in the Home Field for last month. Some of these brethren have been in scenes of great suffering and distress. One of them writes (from Pittsburgh, Pa.) as follows:

"It is now the time for sending of the September Report of my labors. And how can I state or give utterance to the scenes through which I have passed since the commencement of the epidemic? The calls on me were so many that I know not how I have escaped from the contagion. I have been at their bedside, praying with the dying, directing them to the Redeemer of a lost and ruined world. I cannot picture to you the state of the community, every countenance told the feeling of the mind. The 22d of the

month was kept as a day of fasting and prayer by all denominations, and all classes of the community; and from the manner in which the day was observed it was evident that the whole community was alarmed at the devastation which the pestilence was committing on every hand and in every part of the city. In the 6th Ward, where I reside, and the 3d Ward, it has been more mortal I believe than in any other part of the city. They were cut off in great numbers in my neighborhood. Many who were at their daily calling throughout the day were buried next morning. The Lord has mercifully preserved my family and myself, although we were all complaining. Indeed, there was scarcely an individual with whom I conversed but complained of a sort of feeling that caused an uneasiness at the stomach, with dizziness and headache.

"This letter will be all the report I can give for the month now ending, as I have nothing to report but what all the clergy of the city have been engaged in.—My calls have been so numerous that it is beyond my power to state them, for I have labored more than in any two months since I came, and entirely outside of the churches."

The Rev. Mr. Winnes, whose labors were greatly blest in gathering and building up a German Protestant church in Newark, N. J. has removed, with his family, to Cincinnati, to commence a new enterprise there among the German Romanists. Mr. W. is one of our most esteemed missionaries. We hope that he will, through God's blessing, do much good in the great city whither the Committee have sent him, and in which it is estimated by some that there are 50,000 Roman Catholics, a large proportion of whom are from Germany. In a recent letter from Mr. W. we are informed that he had reached Cincinnati in safety; had found, after several days' search, a small tenement for his family; had preached once for one of the pastors, and was to commence his public missionary labors among the Germans, by preaching in a Hall the next Sabbath. Mr. W. speaks in warm terms of the kindness with which he had been received by the Rev. Dr. Fisher, the Rev. Mr. Rosseter, (our District Secretary,) and other brethren. In the midst of all the encouragements and cheering anticipations with which he entered upon the work in his new field, he informs us that the severe illness of his oldest child for several days "took away all his joys." But the Lord was gracious to him and restored the child to health and he goes on his way rejoicing again. We hope our readers will pray that the Lord would open a wide and effectual door for him, and bless his labors there to the salvation of many souls.

An Irish Missionary, who is about to go to another field for us, gives an interesting account of the Roman Catholics of the city where he has been laboring, and says that quite a number of his countrymen, though Romanists, express much friendship for him, "heretic though he be."

A Missionary who has recently gone to one of our most important new cities, to labor among the Irish Romanists, writes as follows:

"My labors for the last month have been for the most part encouraging, and now that the weather is getting cool, my Sabbath schools are beginning to be better attended, and things in general are more gratifying and cheering. I have visited a good many families, all Romanists with here and there an exception. They have on the whole received me kindly, and listened to me with a good deal of interest, as I read for them out of the Bible the way God would have them take to be saved. Some few have manifested sincere sorrow for their sins, and a desire to become true Christians. They have gone with me to church and prayer meeting, and one of them, an interesting young man, visits my house about three times a week regularly for instruction. He is also endeavoring to do good to others, particularly his own friends and relatives. He is just now been leaving me, with a lot of religious and temperance tracts, which I gave him at his own request for distribution. When I read for him the form of "the anathema" used in excommunication in the Church of Rome, and read, by way of contrast, our Saviour's Sermon on the mount, he expressed his surprise in the most indignant manner, at such a horrible document coming from those who profess to be the Priests of Him who has said, "bless and curse not," and who even prayed for His murderers. I have strong hopes that this young man will become, through the grace of God, a new creature in Christ Jesus. His mind is undergoing a wonderful change. When first I met him he was so ignorant and superstitious that he thought the Priests could work miracles, and that to them was given all the power which Jesus Christ had when He was here on earth! He never can be made to believe so again, any how. The light of the glorious gospel of Christ has shone in upon his mind, and banished the delusion.

"In my last report I mentioned the case of a family which had renounced Popery. The head of that poor family is now given up by the physician, and his poor wife and children are in great affliction and distress. I went to see him yesterday. He is very far gone with consumption, but though his worldly prospects are dark, especially in regard to his poor wife and children, he can look forward to a bright and never-ending future, conscious that the Saviour has blotted out all his sins in His precious

blood, and purchased for him an eternity of glory and happiness, to the enjoyment of which, death immediately admits him. There is no fear of purgatory before his eyes now—all is peace.—I have not, however, such hopes in the wife, but yet she may be better than I think. There is another man here who had been a schoolmaster in the old country, but who is perfectly ignorant of the Gospel. He visits me sometimes and argues with me on the subject of religion. His proofs are all drawn from the Romish Catechism. I asked him on one occasion whether he believed the Roman Catholic religion and the Protestant religion were contrary the one to the other? 'Yes,' said he, 'certainly.' Well, but Protestants prove their doctrines from the Bible, (as you see I do,) while Roman Catholics prove theirs from the Catechism, and therefore the Catechism and Bible must be contrary the one to the other. 'Yes,' said he, 'they are, but I mean the Protestant Bible.' Well, then let us see what your own Bible will say upon the matter. What saith the *Douay?* 'A Bishop must be blameless, the husband of one wife, &c.' 'There is one God, and one mediator between God and man,' &c. 'By grace are ye saved, through faith,' &c. 'The blood of Jesus Christ cleanseth us from all sin.' 'God is a Spirit, and must be worshipped in spirit and truth.' 'Thou shalt not make unto thyself any graven thing,—the likeness of anything that is in heaven above or in the earth beneath,—thou shalt not bow down thyself to them,' &c. Here is your own Bible condemning you; for you cannot deny but these texts are against praying to saints, worshipping of images, works of human merit, clerical celibacy, purgatory, &c. He was perfectly confounded, and could not answer a word. The woman of the house, and a few more who were present felt deeply interested. They all invited me to call often, they would be always glad to hear me on these things; for if they could be convinced that they are in error, they would come out independently and fearlessly on the side of truth—even the poor schoolmaster mumbled something to the same effect; but he evidently 'whispered in bondsman's key.' The poor fellow is not to be blamed however, for he is out here but a few months, and that superstitious fear of the priest which pervades the hearts of all ignorant Romanists, and presses upon them like a nightmare, crushing every free thought and aspiration, has not left his heart yet. May God give him and all who are like him, a new heart and a right spirit.

"The mother of one of my scholars thought to make her son go to the Catholic school, but he told her he would never enter a Roman Catholic school or college. This she told me herself a few days ago, but she did not seem to disapprove of the son's determination, and I believe she would just as soon he should go to church and be a Protestant as remain a Catholic. She is a poor widow with a large family, who lives by 'washing and ironing,

and she says Protestants are so much more kind and charitable than her own folks, that she believes they must have more of the love and grace of God in their hearts. She cannot read, but she can observe and see what tree it is that bringeth forth good fruit, and the poor woman's test after all is the true one; for our Saviour says, 'ye shall know them by their fruits.' There are some who visit me at my house, but I cannot prevail upon them to meet together, or come together, so as to form a meeting.

"I held a meeting last Sabbath in the worst part of the city. I had a good many listeners, most of whom, however, were bad boys and girls who came designedly to disturb us. They were quiet until near the close, just as a Methodist brother was offering the closing prayer, when they broke loose, and set up a terrible yell, which when they did, we concluded, locked the door, and left them to howl away. I intend to open a Sabbath school here too, if I can get the house which I think I can, if the ladies to whom belong the giving of it only were at home. I have plenty of work to do here, but the field is a hard one. The priests and their satellites are very busy spreading their baneful doctrines, and their influence is wide-spread and powerful among all classes. There is a Roman Catholic Bishop here now, and the house they are going to build for him will cost $15,000, some of which will be subscribed by Protestants, so say the Papists; but they mean those gentlemen who try to make political capital out of them, and whose religion, if they have any, is of a very elastic character."

A pastor who resides in one of our new and rapidly growing cities in the State of New-York, writes to us for a Missionary to labor among the Romanists of that place, and gives us some interesting details. The following paragraphs we extract from his letter:

"I wish to subscribe for your Magazine, I will send the amount due you for it in a short time. I am settled here in * * * * *, now a place having some fifteen hundred Catholics, and there is some prospect of my being brought in collision with the priest. He has already taken some children out of our Sabbath school, and yet they would not *stay out.* Two or three returned in a week. The priest appeared before our people in a letter addressed to them pretending to contradict what he called a rumor to the effect—that 'arms' were concealed in their new church—a rumor which did not exist, but which he pretended did, that he might have a chance to say some particular things. I replied to him the following week in a strain ridiculing the whole thing, and making light of it. He was very much displeased about it, and I was *confidentially* told yesterday that he went to his Bishop and got him to write a reply. Our editors will

not publish letters without knowing the author, so the reply was not published. The priest laid himself open to severe remark by the following sentence in his letter, and which gave me a handle for severe comment, viz. '*If poor Catholics out of their hard and honest earnings have built a magnificent church, they ought to be lauded for it.*' It was built out of *hard honest* earnings, and yet a hundred Romish families here have not a shelter from the winter before them that we would think warm enough for our cattle! I think there is here a vast field for effort, and if you have a good *converted* Catholic who could be spared a short time, I think his labors here might be blessed. One of their numbers (converted) would have more influence than a Protestant. I have been *turned out* of doors almost before *I entered* by different families, but yet I have found access to some and left a few tracts. Many Catholics have lost all *confidence* in their priest, and some come out and hear me preach. If you can in any way provide us with a judicious laborer you will do much, we think, for a place which is now cursed by a system of religion tolerating drunkenness, &c. One young man having a grocery told me he would read any book I would give him on the subject. Will you then be so kind as to send me some of the best books for that purpose, (say half a dozen volumes,) and also a few bundles of tracts, and I will send you the pay soon. You can send them by '*express.*' I spend half a day in each week among the Roman Catholics, and some few families are getting now some confidence in me, since they find I do not *injure them* or REVILE their religion. If you will send me the two or three back numbers I will be thankful, as I have not seen them."

We regret, on some accounts, that we cannot allow more space, this month, for Home intelligence, of which we have much from all parts of our country.

Foreign Field.

We begin with giving the following letter from Sweden. The Rev. George Scott, of England, through whose hands all Mr. Rosenius' letters come, and to whom we are indebted for the translation of them, informs us that he is continually in the reception of letters from acquaintances and friends in that portion of Scandinavia, which convince him that a great and good work of grace is silently making progress in that country. May our blessed Lord hasten it! The regeneration of the Protestant countries of the Continent of Europe

is a great desideratum. Mr. Scott expresses the opinion, in many of his letters, that our humble and excellent Missionaries, Rosenius and Ahnfelt, are doing much good.

To the Rev. Dr. Baird, New-York.

Dear Sir—Your sincerely obliged and attached friends in Sweden again come to give you some account of proceedings there. First, however, let me present to you many thanks from brother Ahnfelt and myself for the salary which has been sent us, through our mutual friend, Mr. Scott. I received it yesterday, and will take the first opportunity of sending brother Ahnfelt his part of it. We request you to present our expressions of gratitude to the Society which in this manner also benefits Sweden, by trying to promote the cause of God there. It must be agreeable to you to hear that your and our exertions are not in vain. I have lately traveled through some of the southern provinces of our country, and saw with my own eyes many joyful results of the labors of brother Ahnfelt. They had been told me before, and in many letters I had read encouraging testimony borne to them, but now I saw with my own eyes. It is rather difficult for me to tell you of the fruits growing up from the seed sown by the "Pietist," but with the grace of God, I can use the Apostle's words and say, that for his sake I had the sweet but humiliating experience that I was received as if I had been an angel of God. During this journey I saw many groups of living, true, Christians, lovely to behold, of whom partly they themselves, partly some faithful ministers, testified that they mostly were the fruit of the labor of some laymen, and among these Ahnfelt was mentioned in the first place. All his accounts have never interested me half so much, or given me so profound an impression of what God is working through him, as what I now had an opportunity of seeing myself.

If it would not detain you too long, I should like to communicate to you some descriptions of what I saw on my journey, but must content myself with some words touching the most striking traits. In the town of Touhoping I did not remain more than one day. It was a Sunday. Early in the morning, at seven o'clock, I was invited to an assembly in a private house, for the purpose of reading the Word of God together. The crowd and heat were great, but still greater was the warmth of love and rejoicing in the Lord. At eleven o'clock I went to another smaller and more select company of friends, brothers and sisters belonging to the few nobles who are called, who have learnt to bow to the influence of the Spirit. There also we had reason to rejoice in His presence. At four o'clock we again assembled at a beautiful country place, Bjorneborg, where we had several rooms opened to receive us, but the crowd was so great that we were obliged to have recourse to the park, where I had my place as speaker allotted to me under a fine old oak, with a large assembly of auditors before me, all so attentive. I will

never forget this occasion. The evening was beautiful, and the 55th chapter of Isaiah, together with the 5th of Gallatians, afforded us some very valuable reflections. Sometimes these were suspended by songs that resounded very beautifully and delightfully, far and wide, through the happy and numerous assembly. The following day I traveled to that well known and lovely place, Herrestad, well known to you also, if you have read the description in Evang. Christendom, (May, 1853.) There I remained two days. We had meetings morning and evening, and the grace of God was with us. Some clergymen from the neighboring parishes also came. One of these had, through Ahnfelt, come to the true and living faith in Jesus Christ.

I cannot recount all the places I visited on leaving Herrestad. In the neighborhood of Wrigstad and Hvetlanda, also in the province of Småland, we had delightful meetings both morning and evening. On account of the great concourse of people we were obliged, in both these places, to assemble under the canopy of the heavens; in both we also met with true, faithful pastors, and one of them considers himself, under God, indebted to brother Ahnfelt for his being a new creature in Christ Jesus. How great was the love and joy in the Lord reigning in these places, among the people and their ministers. When I had finished my lectures, the clergyman resident on the spot rose, and pouring out his heart in praise and encouragement, he called to mind what seemed to him most important of what had been spoken. Joyful and cheerful songs were sung to the melodies of Mr. Ahnfelt, and gave a pleasant variety to the occupations of reading and prayer. In the town of Mestervich I also found a number of searching and believing souls, who have for their leader a layman, a merchant of the town, who is an experienced, sensible, and zealous christian, who many years ago found the costly pearl, and now praises it among all his fellow creatures. In short, God shows his power and might, making the work apparent among our people, so that we cannot enough rejoice and praise His mercy; at the same time, we see with regret how the greatest number lie enslaved in the darkness of spiritual death.

I have had accounts from brother Ahnfelt lately, and I find that his experience is much the same. It is curious that he has not yet received his final sentence for the offence of which he is accused, against the Conventicle Act. He has been called to appear before four different courts of justice, and two of these have declared him guilty, and fined him one hundred rix dollars, Swedish money; but these sentences are only preparatory to the final sentence. In the meantime his accounts of these examinations are rather droll. "The people are not at all frightened by these examinations and persecutions, but go on with the conventicles just the same. In the very courtyard at Róinge, outside the house where the examination was held, a number of 'Readers' came round me when I came out, and inquired very calmly, as if

nothing had taken place, 'When shall we have our next meeting? Will you speak to-day? There is a peasant in the village who says that he will open his house if we like to come;' &c. &c. We had then new meetings, and more frequented than ever. In one place about fifteen or sixteen hundred persons came together from different parishes. It will be difficult to repress this hunger for the Word of God, or to extinguish this fire which is burning. It is rather strange to go in this way about, between the examinations, holding conventicles, one after another, with constantly increasing numbers. So it is, however, when we have the testimony of our conscience that we have a righteous cause, and the consent and protection of an Almighty Lord." So far brother Ahnfelt's words. More of this another time; now I must only, just with a few words touch upon another interesting subject. There has been a meeting of the clergy at Stockholm, the results of which will probably be very important. It was conducted with much firmness, and opinions were uttered publicly which no one ever would have expected to hear thus acknowledged. Dr. Thomander was in the chair; Mr. Lundbergsan was Secretary, who is a man of much talent, but made himself obnoxious to the clergy some years ago by speaking rather severely on the subject of their partaking so freely in so many worldly amusements. Some of the most eloquent and excellent men of Sweden were present. Dr. Wieselgren and Dr. Fjellstedt had come nearly four hundred miles to be present; also Dr. Bergman, who is a warm friend of religious liberty; and its distinguished advocate, Mr. Hammar, Rector of Mjellby, editor of the Evangelical Friend of the Church. The latter was the person who mostly influenced the meeting. He is a man of great abilities and decided evangelical views. The resolution was taken that a general meeting or convention is to be held, at which christian laymen also are to have a right of expressing their sentiments.

A meeting of the friends of religious liberty also took place, at which Mr. Hammar was the principal speaker; but notwithstanding the interest of the subject, it was not much frequented.

I must finish for this time. Pray for us! Salute in love the esteemed and beloved brethren who are with you, from their Swedish brethren in the faith. With much affection, I sign myself your humble friend,

C. O. Rosenius.

Stockholm, the 20th June, 1854.

P. S. I am just making myself ready to start for the north, from which I have had the most pressing invitations. There is a still greater want of christian leaders for those who are awakened there than in the southern parts of Sweden.

We have encouraging letters from Hayti and Canada. Similar intelligence, also, we have from an excellent Missionary in South

America, who has a school for young men and boys, sons, in many cases, of families of influence, into which he has introduced the reading of the Scriptures. He opens and closes the exercises every day with prayer. We can say no more with prudence. We wish that there were a hundred such men at work in that important part of our hemisphere, in the same way.

We have received many encouraging items of news from France and Belgium. On the whole, the cause advances decidedly in both countries. In the former, now and then, a servant of Christ has to go to *prison* for awhile; but, after all, the "Word of God is not bound." We subjoin a letter from one who has been called to this endurance.

"I have delayed writing to you for some days about my stay in the prison of Bernay, because M. Chatton wrote me word that you were coming to Elbeuf. I hope you will still come; so for the present I will only say a few words. I thank God for all the blessings that He vouchsafed to me during the six days that I was in prison. The Jailer showed me much kindness, and gave me great liberties; he often asked me into his room, that we might converse together, which gave me opportunity of declaring the Gospel to him. From the time of my arrival, he never confined me with the other prisoners until towards evening; he showed me several rooms, telling me to choose whichever I preferred. I chose the one which enabled me to have most people about me during the day, and I found myself next day in company with eight other prisoners, all respectable persons. One was confined for having forgotten to light his carriage lamp; another was a doctor, who had practiced without a license. I soon made acquaintance with these people, and when they found out who I was, they began to question me about the Protestant religion. From that time till I left the prison, I may say I was preaching incessantly, and every evening before we separated we prayed together. The people were struck by the clearness of the teaching, and they were much affected by the prayers that I offered up for each of them.

"On Sunday an unexpected circumstance gave me a further opportunity of declaring the 'hope that is in me.' The Priest came to say mass; I attended along with the others. In the middle of the service he turned towards the prisoners and began to preach against me, saying that he had learned that there was amongst the prisoners a dangerous person, who was trying by flattering and insinuating words to turn them from the truth. He brought forward the old and well known calumnies against the Reformation, and concluded by exhorting his good friends not to listen to such pernicious errors. After mass, I sent word to the Priest that I wished to reply to his attacks. He answered that he had not time. I then went up to him, and

told him that if he refused I would publish his conduct in the newspapers; he then told me to go with him into the vestry room. I replied, that as he had attacked me publicly, I must answer him publicly. I had told the prisoners to stay; they urged him to agree to what I asked, and at last, more dead than alive, he went back to the chapel. Victory was assured to me beforehand by the prisoners, and to their great delight the Priest was completely defeated. He wanted several times to go away, but I detained him. At last I let him off, after I had given him two of M. Puaux's Tracts, 'Rome' and 'The Romish Church.' One of the prisoners said to him, 'Sir, as you have not time to-day, come and spend to-morrow here; if we find that you are right, we will follow you; but if the other gentleman is right, we will follow him.'

"Furious at being defeated, he complained to the Jailer. Shortly after, I was called upon for my explanation, and I expected that I should be separated from the other prisoners, and they feared the same thing; but nothing of the kind happened. The Jailer asked me what had occurred. I gave him an account of it, and he then said to me, 'If it were only for my sake, do not speak any more about religion.' I answered, 'Sir, you know how grateful I am to you for the kindness you have shown me, but you ask me to do what would be impossible. If you think it necessary, put me in a solitary cell, because as long as I have any one with me I must try to turn them from the errors of the Church of Rome.' The Jailer was struck with my frankness, and testified his approval of it by the greatest kindness.

"Emboldened by this success, I offered him a Testament, some of M. Puaux's works, and some religious Tracts, which he accepted with real pleasure. The next day I asked his permission to distribute a few Testaments, a hundred or so of religious Tracts, and to give a Bible to be kept in the prison; every thing was granted. Before I left, he desired to have another interview with me. I read several portions of Scripture, and expounded them for him. He was moved to tears, and pressing my hand, begged me never to go to Bernay without paying him a visit. My fellow prisoners all pressed my hand warmly, tears glistened in their eyes, and they promised that in remembrance of my visit they would read a chapter every evening, and when they returned home, they would do all in their power to win over others to the Gospel; and they hoped that at some future time I would go amongst them to preach the Gospel. Indeed, any one who had heard them would have thought that they had been original Protestants.

"The inhabitants of Fumechon* have just written another petition for the establishment of worship amongst them. I took it to Rouen. There is much to be done in that neighborhood.

(Signed,) J*** B***."

* It is the name of a village near St. Oportune which has lately turned to Protestantism.

One of the most interesting movements in Europe is that which is going on in the city of Geneva, in the rural portion of the Canton of Geneva, and in the adjoining Duchy of Savoy. In Annecy, an important city in that Duchy, a Protestant congregation is gathering, a church has been organized, and even a Protestant religious paper (*Le Glaneur Savoyard*) has been commenced. This is a great point gained. It is now possible to distribute the Word of God and religious Tracts broadcast in the Duchy of Savoy. Widely different from this was the state of things a few years ago, when it was impossible for a traveller to give away a religious Tract or a New Testament to any one along the road side without running the risk of being thrown into prison for months, and even years. At present there are no less than five places in Savoy in which there is Protestant worship, and the Truth is spreading. At Geneva the Protestants are making such efforts to enlighten and save Romanists as they never made before for a long time. After the discussion which Professor Gaussen held with a priest of the name of Combalot, a year or two ago, the Venerable "Company of Pastors" took up the subject, and appointed five ministers to deliver each a sermon on the points at issue between Romanists and Protestants. This series of sermons was preached in three different churches, and then published, and even translated into Italian. The "Venerable Company" also appointed six or eight ministers to give a course of instruction to Romanists that desired to receive it. Several courses of instruction in the Bible and in the History of the Church have been given, and not in vain. Last year as many as 44 Romanists embraced and professed the Protestant faith. On the 13th of April last 52 others joined the Protestant Churches, after a second course of instruction. Since then a third course has been given with much encouragement. Great interest has been excited. There is a Roman Catholic journal published at Geneva, called the ANNALES CATHOLIQUES, which enjoys the great pre-eminence of publishing the most enormous falsehoods respecting Protestants and their missions of all the journals in the service of Rome. In the June number of that magazine it is stated that the receipts of ten religious societies in the United States were last year *more than seven millions of francs.* "*What are the positive results obtained by this gold,*" the editor asks. "*The reports of the Bible Societies indicate none. There was not one conversion!*"

In June the Religious Societies of Geneva held their annual meetings. The new *Society for Evangelical Missions* (among the

heathen) raised last year 17,000 francs, of which 16,000 were sent to the Basle Missionary Society, and the rest to Paris. The *Bible Society* distributed last year 1,433 Bibles and Testaments, and its receipts were 7,674 francs. The *Evangelical Society* raised last year 126,000 francs, and expended 148,000. The report was exceedingly interesting. The Society of the *Dispersed Genevese*, the *Evangelical Alliance*, and the *Young Men's Christian Association*, all held interesting meetings.

On the 8th of July the Bishop of Cashel (Ireland) confirmed in the parish of *Doon* 200 persons, of whom 183 came out of the Church of Rome. Within five years 457 souls in that parish have been brought out of the darkness of Romanism to the light of the Gospel.

In the city of Mayence, Germany, there was one Protestant church in 1802, and 300 Protestants. There are now 6,000 Protestants, three pastors, and six Protestant schools.

It is with great pleasure that we have to state that the *Gobert Prize* of 10,000 francs (nearly $2,000) has been granted this year by the *French Academy* to Professor Charles Weiss, for his admirable work entitled *Histoire des Réfugiés Protestants de France.** This is a remarkable fact. In the year 1802, the *French Institute*, of which the *Academy* is a branch, conferred a similar prize on *Charles Villiers* for his philosophical and able work, entitled: *L' Influence de la Réformation de Luther*,—a fact which created a profound sensation in France.

Another occurrence has just excited great attention in France. It is the admirable article of M. de Rémusat, in the great French Review called *La Revue des Deux Mondes*, on *The Reformation and Protestantism.* This able production has attracted much notice, and made a profound impression. Great good must result from such articles coming from men of masterly talents, and brought before the eyes of the first men of the nation. Honor to the men who have the courage to do it! Above all, glory to God, who gives them that courage!

We have received three letters from the Rev. Mr. Dudas, our Missionary among the Hungarians, Wallachians, Poles, and others of the Romish faith, in and about Constantinople. The last, in which he gives details of his work, has come just as these pages are going into type. There is a great door opened among the exiles in question, and much heart-rending poverty and misery.

* History of the French Protestant Refugees, which Messrs. Townsend & Stringer have given to the public in English, as our readers know.

Movements of Rome.

"In one of the dependencies of Great Britain a portion of the Romish canon law is now introduced, and is acknowledged as binding by the English Government. By the new code of laws for the Island of Malta, the Romish bishop there is especially exempted from the operation of the criminal code of the colony. He may commit any violence he pleases, and be answerable only to the authorities of the Romish Church! By the late code sent out for the government of Malta, the small end of the wedge has thus been inserted. Where have the Protestant members of Parliament been during the preparation of this code? Was there no Chambers, no Kinnaird, no Shaftesbury, to call attention to this scandalous outrage? Was there no one to lift a voice against this most un-English proceeding? The Pope's representative in Malta is no longer subject to English law: he is raised above the heads of all the people of England—nay, above the Queen herself. Our dukes, our earls, our barons, our bishops, our generals and admirals, are all subject to, and all governed by, the laws; but this man,—this Romish Bishop of Malta,—no longer is bound by them.—*English paper.*

ORESTES BROWNSON AGAIN.

This "Ajax, son of Telamon," of our Roman Catholic Church, has just uttered his voice again on the Know-Nothings, in his Quarterly Review. We give a few extracts. Our readers will find some good things. But what will they say of the paragraph in which Dr. Brownson gravely tells us that the only hope of our Liberty and of our Republican Institutions is to be found in the Roman Catholic Church? If Rome would only show us *one* instance, only one, in which she—the Roman Catholic Church—has ever done anything for the establishment of Republicanism and real Liberty, we might be disposed to listen with some degree of patience to such stuff. But let us hear the Oracle of Boston.

"The Know-Nothing party, taken in a general rather than in a special sense, rely for their success on two powerful sentiments;—the sentiment of American nationality alarmed by the extraordinary influx of foreigners, and the anti-Catholic sentiment or hatred of the Catholic Church, shared to a greater or less extent by the majority of our countrymen, and which by the anti-Catholic declamations of Protestant England, Exeter Hall, and apostate priests and monks, and by the extension and consolidation of the Church, and

the freer, bolder and more independent tone of Catholics in the United States, has been quickened just now into more than its wonted activity. The strength of the party consists in the appeals it is able to make to these sentiments, especially to that of American nationality; for with the American people this world carries it over the other, and politics over Religion.

"From neither of these two sentiments should we, as Catholics, have much to apprehend, if they were not combined and acting in concert. Our obvious policy is, then, to do all we lawfully can to keep them separate in the public mind, and prevent them from combining. This can be done, humanly speaking, only by satisfying the sounder portion of our non-Catholic countrymen—as every Catholic knows to be true—that there is no incompatibility between Catholicity and the honest sentiment of American nationality, and that whatever of foreignism attaches for the moment to Catholics in this country, attaches to them in their quality of foreigners, and not in the quality of Catholics. This is certain, for the sentiment of nationality is as strong in the bosom of the American Catholic as in the bosom of the American Protestant. Nothing seems to us more important at this crisis in relation to the Know-Nothing movement, than for us clearly to distinguish the sentiment of nationality from the anti-Catholic sentiment, and to be on our guard against offering it any gratuitous offence, and by our indiscretion enlisting on the side of that movement the large class of respectable non-Catholics who love their country more than they hate Popery. * *

"Every independent and sovereign nation has the right to preserve its own nationality, its own identity, and to defend it, if need be, by war against any foreign power that would invade it; and then, *a fortiori*, to close its political society, if it sees proper, against all foreign immigrants who, in its judgment, would endanger it, or not prove advantageous to it. In so doing, it exercises only the inherent right of every sovereign state, and persons born citizens or subjects of other states have no right to complain; for naturalization is a boon—not a natural and indefeasible right—a boon, not in the sense of a simple gratuity, for the sole advantage of him who receives it, with no direct or indirect advantage resulting to the nation, as some of our friends have supposed we must have meant, although we said expressly to the contrary; but a boon in the sense of a *grant*, as contradistinguished from a natural and indefeasible right, and therefore a concession which a nation is free to make or not to make, according to its own views of policy or humanity, without violating any principle of natural justice.

"As a general rule, we think the true policy of a nation is to reserve political—we say not civil—citizenship to persons born on its territory, or to citizens temporarily resident abroad, and to distinguished foreign-born individuals, as a reward for eminent services. We do not believe it sound poli-

cy to make political citizenship too cheap, lest we make it valueless, and encourage a neglect of its duties.

"*While the Catholic element predominated*, we were in favor of our liberal naturalization laws. The really Catholic immigration we certainly greet with a most hearty welcome, from whatever country it comes. Through it we have obtained a large Catholic population, and the church has been, not introduced indeed, for that honor belongs to one of the 'Old Thirteen,' the noble Colony of Maryland, but extended through the Union and consolidated. We need not say that we regard this as an immense gain in a national as well as religious point of view, for, as our readers know, our sole reliance for the preservation of American liberty and American institutions, and therefore for the success of what is called the American experiment in self-government, is on the Catholic church. Catholicity, so far from being opposed to republicanism, as so many of our countrymen believe, or pretend, is absolutely essential to its wholesome working and successful maintenance. Hence, identifying genuine Republicanism with genuine Americanism, we regard real Catholics as by far the truest Americans among us."

In regard to many of the foreigners who are coming to this country, Dr. Brownson says:

"We do not, in fact, believe them entitled to be admitted even under our present naturalization laws, for they are to a fearful extent banded together in secret societies, affiliated to the terrible secret societies of Europe, and directed by foreign demagogues and revolutionists, such as KOSSUTH and MAZZINI. Their riotous proceedings in many parts of the country during last winter, in what are called the Bedini riots, their revolutionary programmes, and their avowed intention to revolutionize American society, prove to us that they have no intention or disposition to be quiet, orderly, and loyal American citizens.

"Considering the danger from them both to our country and our religion, considering that the Catholic emigration is diminishing, and will most likely cease before many years altogether, we throw out by the way a suggestion, that it might become a question with Catholics, whether it would not be well for them; that is, in the case of future Catholic emigrants, to forego the privilege of naturalization, if by so doing they could prevent those non-Catholic emigrants from being naturalized; that is, whether it would not be well for us to consent to the prospective repeal of the naturalization laws, in order to exclude from American political society the dangerous class of non-Catholic foreigners. If it would have the effect, we do not think the sacrifice would be too dear on the part of the Catholics.

"In reality, the country, not by her laws, but by her sentiments, always regards even naturalized citizens in the light of guests enjoying their hospi-

tality, and exacts of them the modesty and reserve expected in well-bred guests. Therefore, there are some things permitted to natural-born citizens from which adopted citizens must abstain if they would avoid unpleasant collisions, from which they can gain nothing and may lose much. Theory is all very well, but a prudent regard to actually existing facts is seldom amiss in regulating our conduct."

View of Public Affairs.

We rejoice to be able to report that gradually the Cholera is passing away in most parts of our country; the Yellow Fever is also abating in our Southern cities. Soon we may hope health will be restored throughout our borders. Let God be praised. It is also matter for thanksgiving that there will be a better supply of all the important breadstuffs, taking the country as a whole, than was feared. The rail-roads, canals, and rivers do wonders in the way of equalizing the state of things among us. As the harvests in Europe have been uncommonly good, there will be no reason for exporting grain from our country. This is fortunate for us; whilst the comparative failure of the crops in many parts of our country, enabling the farmers to realize higher prices than usual for what they have, will occasion a compensation for losses which would otherwise result.

In some of our States the annual din of politics is beginning to be loud. In the months of October and November the elections take place in many of them. The old political parties are greatly broken down, and new issues are made, the influence of which nothing but the *ballot-box* can determine. It is clear that in the cities and towns the Native American Party, which enjoys the sobriquet of *Know-Nothings*, will exert a great influence, not only because of its own numbers, (which are quite considerable,) but because of the sympathy with its principles which is felt by vast numbers who are not members of the association. The great objects of this remarkable body, whose branches extend over this whole country, are, it is to be believed, to be the three following:—1. To place the political government in the hands of American-born citizens, (not denying, however, the social, civil, personal and religious rights of foreigners:) 2. To defeat the schemes of the Hierarchy of Rome and the political demagogues; and 3. To secure the enforcement of the naturalization-laws, and the enactment of better ones, whenever it may be practicable, in their stead. It is a most hopeful sign that a true *American* spirit is manifesting itself so fully in many quarters. We were greatly gratified by the remarks of the Rev. Samuel Osgood, an Unitarian

minister, before the New-York Historical Society, in an able paper which he read on the subject of "*The European Influence in America, considered Historically and Practically.*" They were liberal and just, as well as eminently patriotic. In other words they were *American* in the best sense of the epithet.

It is worthy of notice, that the Hon. John M. Clayton, of Delaware, in replying to a letter from a gentleman in Philadelphia, a few days ago,—whilst he disclaims all desire for any other political elevation than that which he has attained,—makes use of this strong language:—

"Our naturalization laws are unquestionably defective, or our alms-houses would not now be filled with paupers. Of the 131,000 paupers in the United States, 68,000 are foreigners and 66,000 natives. The annals of crime have swelled as the jails of Europe have poured their contents into the country, and the felon-convict, reeking from a murder in Europe, or who has had the fortune to escape punishment for any other crime abroad, easily gains naturalization here, by spending a part of five years within the limits of the United States. Our country has become a Botany Bay, into which Europe annually discharges her criminals of every description.

"I have no prejudices against the honest foreigners who come here to seek an asylum from the tyranny of rulers abroad. All my sympathies are with them, and when they become naturalized I will defend them, as American citizens, in all their rights, as fully as those born on the soil. I would inculcate and practice religious toleration, in its broadest sense, but I would see to it that no men of any sect, whose creed teaches them to deny religious toleration to me and my countrymen, should ever hold office here, or power of any kind, to persecute us for our religious opinions. No man who acknowledges allegiance to any foreign potentate or power, or who holds himself under obligations to obey the edict of any such potentate or power, shall be, by my vote, placed in any post under the American Government. I would defend the rights of men of all religions to the full extent to which those rights are guaranteed by the American Constitution. But while I would advise every American citizen to defend the religious rights of all others, even at the hazard of his life, I would at the same time advise him to peril his life not the less freely in defence of his own.

"I do not undertake to enter into the subject how far foreigners, who are not naturalized in this country, should be permitted to hold office. You will find that you can lay down no general rule upon this subject, to which there will not necessarily be exceptions. It is sufficient for my purpose, standing, as I do, without the power, and without the wish to have the power, to confer offices upon others, to say, that in my judgment, a native American citizen, under equal circumstances of qualifications and merit, is better entitled to the honors and offices of the country than a foreigner, whether naturalized or not."

As to the Old World we have not much to say. With the exception of the eastern side of Europe, all is quiet there. In Spain Espartero and O'Donnell govern with a firm and strong hand thus far. There is a large and growing party that calls itself *Republican*. Trouble will come when

the Cortes assemble in November. The men at the head of the Government of Spain are probably as good as we may hope to see in that position in that unfortunate country.

The "Eastern War" advances slowly. Nothing has been done in the Baltic since the capture of Bomarsund, or will be this year. It is probable that should the war continue, something decisive in regard to Helsingfors, Cronstadt, and some other points, will be attempted next year by the allied fleets. The "Principalities" are by this time abandoned by the Russians and occupied by the Austrians. This will not necessarily prevent the Russians from coming down into the lowermost part of the Valley of the Danube by way of the Peninsula lying between the Pruth and the Black Sea. But it is not likely that they will do anything of the sort; for a passage of the Danube at that point would be difficult, occupied as that part of the river will be, by English and Turkish gun-boats.

On the 5th of September a combined force of English, French, and Turkish troops, amounting to upwards of 70,000, embarked at Varna, and other places on the shore of the Black Sea, for the Crimea. Including the marines the entire number of fighting men considerably exceeded 100,000. Including the ships of war—English, French and Turkish,—there were several hundred (some accounts say 400, and others increase the number to 700) vessels of all sorts and sizes. It is doubtful whether anything equal to this expedition was ever seen before. At the time of this writing (Oct. 4th) no news has reached us since the sailing of this modern *Armada*. A few days must pass before we know where the descent has been attempted, and with what success.

It is probable that the Turkish Government, now that the most of the troops may quit the Valley of the Danube, will direct its energies to driving the Russians out of Armenia and Georgia, where they have been fearfully victorious,—through the incompetence it would seem, of the Turkish commanding officers.

Miscellaneous.

THE BIBLE.

Roman! spare that book,
Keep off thy bloody hand!
There's danger in thy look,
And life is thy demand.
Touch not that sacred page,
There's hatred in thine eye!
Ah, Roman! cease thy rage,
I'll keep this book, or die!

That good old book I love!
It bids my sorrows cease;
It leads to joys above,
And gives the mourner peace.
It is the orphan's stay,
And heals the widow's heart;
Take life or friends away,
With this I'll never part!

Behold these tender youth
Whom Jesus died to save!
I'll teach them here His truth,
Or fill a martyr's grave!
The crimes are ne'er forgot,
The deeds of thee and thine;
Go, Roman! touch it not,
That holy book is mine!

Ah, Roman! spare that book;
Our fathers long ago
Thy slavish creed forsook,
Its precious truth to know.
These children now are free
From error's galling chain;
Go, Roman! let it be,
That book shall here remain.

Give up that book to thee,
And rob my soul of God?
To Papist bend the knee,
And kiss the tyrant's rod?
Never! while I have strength
To raise my feeble hand,
I'll tread the freeman's path
In this my native land!

A MISSIONARY'S TRIALS AND JOYS: POWER OF DIVINE GRACE.*

Died in Milton, Canada East, on the 3d of August, after a few hours illness of Cholera, Julia, wife of Rev. Thomas Charbonnel, aged 25 years.

Mrs. Charbonnel was born of Protestant parentage at Mens Department of Isère, in France. She became savingly interested in the truths of the Gospel and professed her faith in Christ at about the age of 16 years. Three years ago she was married, and came with her husband to America to engage in the arduous and truly self-denying work of Missionary life among the Canadian French population. Amiable in her spirit, and courteous and social in her manners, her Christian sincerity and cheerfulness won the love and confidence of all who knew her. Two years she spent with her husband under the patronage of the A. F. C. U. among the Canadian French Catholics of Champlain and vicinity, in the State of New-York. A few months since, following as they believed the callings of Providence, they removed to Canada, and had just fully entered upon their work there with much of promise, when the Saviour called her away, we trust in accordance with His own prayer, "Father I will that those whom thou hast given me be with me where I am, that they may behold my glory." It may be a comfort to some far remote, who may read this notice, to know, that though in a land of strangers, yet she had prompt, and affectionate, and unwearied care, and suitable medical advice and aid during her brief illness.

She leaves an affectionate and much afflicted husband to mourn her early

* This article ought to have appeared in the October number of the Magazine but came too late.

loss, and an infant son 15 months old. May the Lord comfort the bereaved and sustain and protect the helpless of his people.

Also, in the same place one week later, after a few days of sickness, Madame Charbonnel, mother of the Rev. Thomas Charbonnel, aged 46 years.

She came from France to America with her son and his wife three years ago, and was then a devoted Romanist. Subsequently she engaged in reading the word of God with silent interest, and shortly after, of her own accord, she ceased to go to the Confessional and to Roman Catholic worship. For two years past she was much occupied in the study of the Bible, and manifested a deep interest in family and social worship. In the course of her last illness when tenderly asked if a Romanist priest should be called, she replied, "The Lord Jesus Christ is all the Priest I need." She expressed fully and freely her trust in his atonement and mediation alone for forgiveness with God, and thus departed, protesting against the delusions of Rome, and as there is every reason to believe, an humble penitent believer in Jesus. So may the Word of the Lord have free course and be glorified everywhere.

Rev. George H. Hastings.—Just as these sheets are going to press, we have heard of the death of this excellent man, who labored several years for the Society, first in Mearseilles, in France, and afterwards at Rome. We will give some notices of his life, labors, and happy death, in our next number.

AMERICAN CHAPLAINCY AT ROME.

The health of the Rev. Charles W. Baird having become such as to make it necessary for him to return home, the Board have appointed the Rev. Edward D. G. Prime to take his place. Mr. Prime left in the Steamship *Pacific* on the 30th of September for his post at Rome.

It is our purpose to give in the December number a full and descriptive account of the books on Romanism which our Society has not published, but which the General Agent will procure for those who order them, whenever it may be practicable. As far as we can do it, the exact prices will also be stated.

Notices of Books.

VOICES OF THE NIGHT, by the Rev. John Cumming, D. D. This volume embraces fifteen chapters, containing essays, or rather meditations, on as many themes chosen out of the Bible, such as—What of the night, (Is. 21 : 11, 12;) The Morning Cometh, and also the Night, Earth not your Rest, (Micah, 2 : 16;) Rest for Christians, (Heb. 4 : 9;) Nature's Travail and Expectancy; The Christian's Agony and Hope, etc. This is one of the most popular works of this popular author. It is full of instructive reflections, expressed in a flowing and easy style.

VOICES OF THE DEAD, by the Rev. John Cumming, D. D. This volume contains seventeen chapters, or essays, on as many topics, and the work is constructed on the same plan with that which we have just noticed. The subjects are such as these—The Speaking Dead, Voices from Glory, The Translated One, The Illustrious Elders, Believing Parents, The Choice of Moses, etc. In all cases apposite texts of Scripture, and one or more verses of poetry, embody the theme, and are placed at the head of each of these interesting chapters.

SCRIPTURE READINGS, being SABBATH MORNING READINGS ON THE OLD TESTAMENT, by the Rev. John Cumming, D. D. This volume of nearly 400 pages contains fifty chapters, or familiar lectures, on the book of Genesis, or rather on as many great topics or subjects contained in that interesting part of the sacred canon. Without being at all critical, it gives in a happy manner the important results of sound criticism, or exegesis, rather, and has brought the author considerable reputation for Biblical knowledge. It is full of instruction.

THE CHURCH BEFORE THE FLOOD, by the Rev. John Cumming, D. D. This volume is about as large as the one we have just noticed, and is formed on the same plan. It contains twenty-one chapters, each on some subject relating to the Church and the times before the flood, such as—Genesis and Geology; The Creation; The First Man Adam and the Last; The Curse; Redemption; Missionary Duty; The Proto-Martyr; etc. The author believes that "Christianity was first preached in Paradise." "Adam and Eve were the first believers." "One loves," says the author, "to trace the stream upward to its fountain." This volume abounds in ingenious and plausible suggestions, and is altogether one of the most valuable of all Dr. C.'s works.

LECTURES ON ROMANISM, BEING ILLUSTRATIONS AND REFUTATIONS OF THE ERRORS OF ROMANISM AND TRACTARIANISM, by the Rev. John Cumming, D. D. This volume of 728 pages we consider the most able of all Dr. Cumming's publications. It embraces fourteen lectures and four miscellaneous articles of much value. The topics of the lectures are such as these—The Teaching of Cardinal Wiseman; Cardinal Wiseman, his Oath and its Obligations, (in which are some remarkable matters touching the Cardinal's oath and his conduct in reference to the same;) What is Popery? Is Tractarianism Popery? Romish Plausible Pretensions; Apostolical Succession; The Unity of the Church; The Fathers; The Nicene Church; The Bible, not Tradition; The Invocation of Saints; Transubstantiation; The Sacrifice of the Mass; Purgatory; The Barnet Discussion; Review of Dr. Newman's Lectures; Romish Miracles; Romanism not the Patron but the Persecutor of Science, are the subjects of the four miscellaneous chapters. We have given the titles in full of these lectures and chapters in order that our readers may see how extensively this work of Dr. Cumming covers the great points of importance at issue between Protestants and Romanists.

All these volumes, from the prolific pen of Dr. Cumming, who, as our readers know, is

a most popular Scotch Presbyterian minister in London, have been published in handsome style by John P. Jewett & Co. an enterprising publishing house in Boston. The Christian public are greatly indebted to this house for bringing out Dr. Cumming's works in a uniform manner of execution, and on very reasonable terms. We may add, that this house deserves much credit for issuing so many excellent works—works which must exert a great and good influence throughout our country.

Photographic Views of Egypt, Past and Present, by the Rev. Joseph P. Thompson, minister of the Church of the Tabernacle, New-York. Messrs. Jewett & Co. are the publishers of this valuable book, so well adapted to the popular demand for information respecting one of the most interesting countries in the old hemisphere. The work is rendered more instructive, as well as interesting, by numerous well executed illustrations. We hope to give the chapter relating to the Copts and the Coptic Church in our next number.

The Bible Reading Book: containing such portions of the History, Biography, Precepts, and Parables, of the Old and New Testaments. as form a connected narrative, in the exact words of Scripture, and in the order of the Sacred Books, of God's dealings with man, and man's duty to God, prepared for the youth in schools and families, by Mrs. Sarah J. Hale, and published by Lippincott, Grambo & Co. Philadelphia. We have examined this book with some care, and do not hesitate to say that the plan is excellent and has been well carried out. Perhaps it might be made somewhat smaller. It contains 400 pages, and is well printed. It is certainly an admirable reading book for schools; the selections are judiciously made, and a beautiful order, or connection rather, runs through the whole.

The Religious Denominations in the United States, their History, Doctrines, etc. with a preliminary sketch of Judaism, Paganism, and Mohammedanism, by the Rev. Joseph Belcher, D. D. and published by J. E. Potter, Philadelphia. This work forms an octavo volume of 1024 pages. We have not been able to give it more than a very cursory examination. It is intended for popular use, and contains a great amount of valuable information which it is impossible for the ordinary reader to find elsewhere. We have noticed some mistakes into which the excellent author has fallen, but that was inevitable. No man can become so well acquainted with all the shades of theological opinion, and the differences in ecclesiastical organization and procedure, which prevail among so many religious denominations as exist in our country, as not to fall into error occasionally. Dr. Belcher has, we doubt not, executed his work carefully and conscientiously. We differ from him in his estimate (given on the first page of the preface) of the number of Jews, Christians, Mohammedans, and Pagans in the world. We have no doubt that there are all of 5,000,000 Jews, (if not 6 or 7 millions,) nearly if not quite 335,000,000 Christians, not more than 100,000,000 Mohammedans, and about 560,000,000 Pagans. Of Christians, there are certainly 85,000,000 Protestants, nearly 75,000,000 of the Greek and other Oriental churches, and not more than 185,000,000 Roman Catholics, though the Pope and Archbishop Hughes say there are 200,000,000. We have no doubt that the work will have an extensive circulation.

Pamphlets.—We have received two excellent orations of Henry Raymond, Esq. entitled The Relations of the American Scholar to his Country and his Times, and A State System of Education for New-York; also the very able Inaugural Address of the Rev. John Maclean, D. D., President of the College of New Jersey. They are productions which do great honor to their authors. We have received the First Annual Report of the Washington City Young Men's Christian Association, a most important document, containing much information respecting the admirable associations of this country, Eng-

land, Germany, Switzerland, France, Canada, and Australia, that bear the same name. May they soon be established in all the cities and large towns in Christendom.

PERIODICALS.—The National Magazine, Putnam's, Harper's, and the Eclectic, continue to be as well sustained as ever. A new theological periodical has made its appearance, entitled The New Brunswick Review, which bids fair to serve the cause of Truth with much ability and success, as well as to be an honor to the country Two numbers have appeared. It is printed in a style that does its conductors great credit.

Receipts

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H. M. Henderson, ... 1 00
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